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For "The Friend."

among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 316.)

After this we saw but two more buffaloes, the ins became broken, and the soil somewhat ter, especially between the Cimeron, or Red rk of Arkansas, and the Kingfisher, but s more broken and of poorer soil nearer Cheyenne Agency.

The Cimeron, though a long stream rising the mountains of Colorado, flowing so far ough a country where the annual rainfall ight, is but a small stream comparatively, ept when swollen by the melting of the ws among the mountains near its source. the time of the spring rise it is nearly half ile wide, and becomes a formidable ob- e in the way of travel, not only on account the water, but the sandy character of its ks and bed. But now, though the sand s quite an obstruction, I walked across the r almost dry shod; the water is not only regnated with salt and alkali, but also h iron.

Our party killed several wild turkeys and se: one of the latter measured five feet and inches in the spread of its wings. Arrived the Cheyenne Agency about the middle of afternoon of the 19th, having been four- a days on the road from Emporia, in which had travelled about two hundred and ty miles. In this journey I slept eleven ts upon the ground and three in a wagon. The Cheyenne Agency is situated on the th side of the North Fork of the Canadian er, west of the ninety-eighth meridian of st longitude, in the midst of a broad and utiful bottom. But few Indians were at agency, they having mostly gone out on fall buffalo hunt. The Agent, B. Darling- , was putting up a large mission school- se for the benefit of the Cheyennes and apahoes, who have been but recently re- ved to the territory from their former e in Colorado: from whence they had n driven by the tide of emigration, which owed the discovery of gold and silver in vicinity of Pike's Peak, and their lands e thus wrested from them without their sent. This leading to the committal of e outrages, terms of a treaty were agreed

upon, by which a reservation was set apart for these Indians on both sides of the Arkansas river, in the State of Kansas. This treaty was never ratified by Congress, and they for several years were left without any land that they could call their own. Being thus deprived of their lands, they committed some depredations upon the settlers, which resulted in the treacherous massacre of Sand Creek, and their ultimate removal to the territory where they at present reside, living mostly at peace, though not satisfied with their removal from Kansas and Colorado.

Perhaps this Sand Creek massacre should receive more than the passing notice I had intended giving it. I will just state here that in the summer of 1864, some depredations and robberies were committed upon settlements in Colorado, in consequence of which the Cheyenne village of Cedar Bluffs was attacked by United States troops, and between twenty and thirty Indians killed, and as many more wounded. Nevertheless petty depredations were continued until fall, when the Indians becoming tired of hostilities, desired peace, and applied to Major Wynkoop, commanding at Fort Lyon, to negotiate a treaty; he ordered the Indians to assemble about the fort, under his assurance of safety and protection. They accordingly assembled about five hundred men, women and children, under the charge of a chief who had all along opposed hostilities with the whites. While here in a defenceless condition, under promise of protection from a commissioned officer of the United States army, Col. Chivington, at the head of a company of U. S. troops, was permitted to surround and slaughter, without mercy, the whole band. This inaugurated an Indian war, which withdrew eight thousand troops from those engaged in suppressing the rebellion, and cost the government about \$30,000,000 of treasure, at the trifling loss to the Indians of but fifteen or twenty men killed.

After remaining over night at this agency, which really seemed like an oasis in the desert, I started on with an ox-train to complete my journey to the Wichita Agency—the point of my destination. In the afternoon I met with Jonathan Richards, the Agent of the Wichitas, who was on his way to Lawrence on business connected with his agency. After a few minutes conversation with him I journeyed on, crossed the main Canadian, which is a large stream over three-fourths of a mile in width, but then so reduced as to be but a few steps across—the same remarks will apply to this that were made respecting the Cimeron. Encamped for the night near G. Washington's, a Caddoe chief.

The morning of the 21st, after breakfast and getting the cattle yoked, our wagon-master, in order to help over the sand-hills which lie between this point and the agency, concluded to take five yoke of oxen into his teams, which Washington had promised to send to the Agent. They had been worked,

but having been idle for some months, true to the instincts of the undomesticated Texas cattle, they were nearly as wild as ever, and had to be lassoed by a Mexican employed on the place, which was very dexterously done. After being caught, there was another job of some difficulty and attended with danger to those engaged in it, which was to yoke them. Some of the less wild ones readily submitted to the yoke, while others would plunge at the men, charging with all the strength and spirit of their native wildness, but by keeping the rope with which they had been lassoed wound around trees, they were brought up before reaching the objects of their fury, causing the strong ropes to crack again, while they themselves would be thrown clear over their heads upon their sides or backs by the violence of the charge. Though thus brought up and thwarted in their object, the charge was again and again renewed, but were always arrested in time to prevent a full appreciation of the sharpness of their enormous horns. This exciting business detained us for several hours, so that we did not get started until nearly noon, and it becoming wet in the afternoon we made but little progress, and went into camp early. Our train consisted of eight wagons fastened two together, making four teams, the foremost wagon of each team is called the lead, and the hindmost one the trail-wagon. Each of the teams of this train consisted of five yoke of oxen, except one, and that of six. Our course lay through a very hilly and brushy country, belonging to the Wichita and Caddoe reservation.

On the 22d, after deliberately considering the subject—the tedious slowness of the train—the shocking profanity of the drivers, notwithstanding their kindness to me—I made up my mind to leave them, and pursue the rest of my journey on foot and alone, it being about twenty-three miles to the agency. Accordingly, I tied up my blankets, left them with my box of victuals and satchel, in the wagon I had occupied, bade the company farewell, and left them to come on at their leisure. The day becoming fine, and feeling well and hearty, I made good progress over shrubby hills,—through valleys rich and beautiful, though not very plentifully watered, arriving at the Agency a little after two o'clock, P. M.

The Wichita Agency is situated on the bench land, or second bottom, north of the Washita river, at the foot of high and rocky bluffs, and is in one of the richest and most beautiful valleys of the south-west. Thus was this long and tedious journey finally accomplished, and it was with feelings of thankfulness that I found myself at this place, though I had no friend or acquaintance to welcome my arrival. All with whom I met were entire strangers, yet it was pleasant once more to find myself among a civilized people, however few or remotely situated from the rest of the civilized world.

(To be continued.)

John Griffith.

For "The Friend."

(Continued from page 315.)

The apostle Peter, in addressing the believers in his day, wrote: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." A representation that appears remarkably applicable also to the early members of our Society, when William Penn could thus trace their consistent, godly lives: "We hold the Truth," he says, "in the Spirit of it, and not in our own spirits, or after our own will and affections. They were bowed and brought into subjection, insomuch that it was visible to those that knew us, we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of truth; and no pleasure, no profit, no fear, no favor could draw us from this retired, strict, and watchful frame."

It was no doubt the innocent, serious, and weighty carriage and deportment of the early Friends, with their careful guard against the engrossing cares and friendships of the world, that had its stirring, leavening effect upon all those who were witnesses of their holy walk and warfare; and also, no doubt, drew from Admiral Penn, near the close of his life, the striking testimony: "Son William, if you and your friends keep to your plain way of living and plain way of preaching, you will overcome the priests to the end of the world." It is no marvel that their simple, self-denying, sin-reproving, covetous-hating way should attract general attention. I. Penington thus sets forth their honorable, straightforward course. "This light," he says, "teacheth not to covet, nor to desire earthly dignities or estates. Let it be looked at over England; which of us, so much as mind these things? Nay, the Lord knows, that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the world cannot charge with covetousness or love of the world, wherewith all sorts of professors hitherto have been too justly chargeable."

And now, what, it may well be queried, what has our little section of the Christian church gained by turning their backs upon, or relapsing from its ancient stand-point, even to be "a chosen generation" and "a peculiar people," who might now as then, had the same ark of safety, the same "arm of the Lord revealed," been kept to, have shown forth the praises of Him who hath called us out of darkness into His marvellous light? Has not the standard been manifestly lowered to suit the prevailing taste of the times? And has not our light instead of being as a banner "displayed because of the Truth," been put as under a bushel or under a bed, instead of on the candle-stick so that all may see the light? And seeing this, shall not the warning, pleading voice be heeded. Let us rally to first principles; and most especially to that ever-present, ever-sufficient, almighty and overruling Power, which ever and anon thus speaks to and within us: "Awake, awake; put on thy strength, O Zion." "Shake thyself from the dust; * loose thyself from the bands of thy neck, O captive daughter of Zion." There can be no doubt, that if we in humility and contrition of soul were engaged to seek the Lord God of

our fathers, to turn at His reproofs, and to hold fast in faith and patience the law and the testimony committed to them, and no less so to us, that He, the eternal and unchangeable, would again turn our captivity, give beauty for ashes, build our waste places, restore judges and counsellors, so that the shout of a king would again with power and authority be heard in our midst.

The declaration used not unfrequently to be made, that the Society of Friends had fulfilled its mission, and that henceforth it might as well join hands with other religious denominations, uphold their standard, and go their pace. This sentiment, though not now so much uttered, seems nevertheless to have had its practical and paralyzing effect. So that, it may be feared, the curse of the Most High is in measure resting upon us: "If ye transgress, I will scatter you abroad among the nations." Whenever we fall away from the standard given to us, or the pattern shown us in the mount, that moment our light becomes dimmed or hidden, and we cease to maintain the advanced position there is no doubt we are called to. And not until others more fully recognize the indwelling power and Spirit, the saving Life and Light of Christ Jesus in the heart as our guide into all truth; until they cease to maintain a man-made, and the one-man system of ministry; until they are willing to see and to live up to the foreshadowed new covenant Christian mandate: "Nation shall not lift up sword against nation, neither shall they learn war any more," as well as to acknowledge in life and act the glorious fulness and advent of the Redeemer, the peaceable nature of whose kingdom is to be set up *within man*, and whose coming on earth was heralded with the anthem, "Glory to God in the highest, and on earth peace, goodwill toward men;" until also oaths shall be abolished, and the declaration of our divine Lawgiver be carried out in uniform, consistent practice, "*Swear not at all.*" "But let your communication be, Yea, yea; Nay, nay: for whatsoever is *more than these* cometh of evil." To which may be added the testimony of the apostle James, "But *above all things*, my brethren, swear not, neither by heaven, neither by the earth, neither by *any other oath*;" &c. There can be no question that our little band of the Christian church, as an advance guard unto the spiritual coming as well as spiritual growth and establishment of the dear Redeemer's kingdom within man, will not have fulfilled its mission or served its respective generations according to the will of the great Alpha and Omega, until these, with all other letting, hindering things, shall be done away; nay, nor until "the kingdoms of this world," according to ancient prophecy, "are become the kingdoms of our Lord, and of his Christ," &c.

These, with others, are important testimonies ever held dear by the primitive members of this Society; while their faithful support cost them much suffering, even at times leading unto prisons and to death. May we instead of compromising them, thus sealed by the agonies and the blood of faithful pioneers in heavenly virtue, rather search and try our ways, and turn again to the Lord." Whereupon, though as the records of J. Griffith painfully set forth, lapses and weaknesses were deplorably setting in upon us—a flood not yet stayed—we may nevertheless, by turning in much humility of mind and penitent sorrow

to the All-Powerful, mercifully know Him again make bare His arm, to bring back from the wilderness, to teach us to profit, and lead us in the way we should go; yea, to cause His peace to flow toward us as a river, and His righteousness as the waves of the sea.

Respecting the same meeting as the one of last number alluded to, J. Griffith proceeds: "I attended what they called their Monthly Meeting, and on looking a little into the state of things, I found them much out of order, and did not wonder at it, as I found they had dropped their week-day meeting. At my request the women were desired to be present when much labor was bestowed for their benefit, particularly to revive their week-day meeting, they agreed to endeavor for it, and made a minute for that purpose in their Monthly Meeting book. But alas! the life of religion seemed to be almost lost; their state became confused and disorderly, by mixed marriages, and the neglect of discipline.* They appeared part one thing and part another; and, if it was so offensive to God and so distressing to his people under the old covenant, how could it be less so now? But when people's views of the carnal and selfish, they regard none of these things, although the hazard is so infinitely great. At Ballyhagen the appearance of professors was in general plain; but alas! in respect to the life of religion, they seemed to me, for the most part, like picture-gallery images. Surely the blindness and stupidity must be exceedingly great, if it be possible for people in that state, to imagine or dream that they are the people of God. I was, through divine favor, enabled to clear myself of them by a sharp, searching and close testimony, in discharge whereof I had peace."

"I next went to the province meeting of ministers and elders, held in Lurgan. My spirit was deeply affected therein, with a sorrowful sense that some of the leaders of the people had caused them to err, and by their love for, and eager pursuit after, worldly enjoyments, had largely contributed to obscure the way of the Lord, so that the serious inquirers after the paths which lead to peace could not, by observing their steps, find their way out. Oh, what a deplorable state this is! was favored with living authority and clearness, to discharge my mind toward such a great plainness, which seemed to fasten closely on some: may they profit thereby, and end will be answered. The province meeting was held next day, in which I had weighty service. But alas! they are far gone, and excepted, from the life and power of religion, yet I found much good-will extended for their recovery and help, and the heavenly power wonderfully opened my mouth, and enlarged my heart, to deliver suitable doctrine to the conditions, in which I had peace, and many were affected and reached therewith. *How unwilling is the Lord to give up the spring of his people!* I attended Lurgan Meeting on First-day; which, through the manifestations of heavenly power, was indeed a very awakening time to the unfaithful, as well as of sweet refreshment to the mourners in and for Zion. I went after m-

* Effects follow causes; and great oaks from acorns grow. In the case before us the deplorable results, no doubt, had their beginning in disobedience to the Lord in little things. How true the testimony "He that contemneth small things shall fall by little and little."

to Lisburn, and had a very open satisfactory opportunity there next day. The testimony of Truth went forth in an affecting manner, tendering many hearts, and it was a word of humbling encouragement to the honest-hearted."

On Fourth-day, the 8th of the Fifth month [30] began the national meeting of ministers and elders, wherein the Lord was pleased to give profitable instruction, to the comfort and edification of many. On Sixth-day morning was held a large meeting for worship at Amore-alley, which was overshadowed by heavenly goodness, and the testimony of Truth went forth freely, being much exalted. In the afternoon the affairs of the church continued; and on Seventh-day, both fore and afternoon were employed in them. Divine goodness was comfortably near, for the recovery of a declined people, stirring up the hearts of some, as he did the heart of Nehemiah formerly, to seek the prosperity and welfare of the city of God. I found a considerable alteration for the better, by some revival and growth in the life of religion, amongst Friends in this nation. That painful flatness and insensibility, under a sense of which I formerly mourned sorely, did not appear so generally to overspread the churches, as then; though in some places it was rather worse than better; yet I think, upon the whole, things were mended in a religious sense. The Lord in merciful kindness to them, only sent divers substantial instruments to distant parts to visit them; but also, as were noted, moved upon the hearts of some amongst themselves, to labor for restoring ancient comeliness, by visiting their Monthly Quarterly or province meetings, for the promotion of good order and discipline; the giving whereof, in the wisdom which is from above, proves an effectual means to increase and exalt the virtue and power of true religion."

I cannot well omit making a remark upon appointments, as I apprehend some have, by subtlety of Satan, been prevailed upon to neglect them; I believe all such do not design injury to the Society; but he who deceives himself, intends thereby to obstruct the great and necessary engagements of maintaining good order and discipline. I ardently desire, that all who undertake to move and act in the service of God, may be well informed what is the spring of action to them, and move them therein. If it be the Spirit of God, they dare nothing against the Truth, but all in their power in order to promote it, that being their greatest delight. But if it be self, it will seek its own honor and be very fond of victory, and be disgusted when it cannot rule and carry matters in its own way.

On First-day, many country Friends being in the city, we had, it was thought, the best meeting known at such a time for many years, and by the blessed dominion of everlasting Truth, it was a time of great joy. The sincere-hearted were sweetly comforted, the disobedient warned, and in the free and powerful opening of gospel life, much doctrine and counsel were administered, tending to strengthen faith in the eternal power of God. The afternoon meeting was, for the most part, in awful solemn silence. On Second-day was held a meeting of ministers and elders, wherein divine goodness was pleased to open the free Fountain of life and healing virtue; from whom we had to rejoice with joy unspeak-

able and full of glory. His name was greatly exalted, magnified and adored amongst us. After this meeting, apprehending myself clear of any further service at this time, having through infinite kindness, been much favored and enlarged therein, through most parts of the nation, but more especially at the late great meetings in Dublin, I was very earnest in my mind to embark for England, and so to leave things whilst fresh and well; always having an aversion to loitering amongst Friends until they flatten."

John Griffith went to the Yearly Meeting in London, for the year 1760. In allusion to those for ministers and elders he says: "These meetings I hope will be of great service throughout the Society in these nations; as inquiries are there made, by calling for answers from the several parts, to certain queries agreed on, relating to the conduct of Friends in the stations above mentioned; and advice administered as occasion may require. Common reason will inform us, that when the main pillars give way, the building must inevitably fall. It is therefore prudent to take due care concerning them. An eminent servant of the Lord wisely observed to this effect viz: That there never was an apostacy from the life and purity of religion, until the ministers and elders gave way. How important then are their stations, and what great need have they themselves, and likewise the church, carefully to observe whether or no they stand upright, seeing so much depends thereon."

(To be continued.)

For "The Friend."

Marco's Journey Across South America.

(Concluded from page 318.)

The junction of the Ucayali and the Marañon is thus described: "After passing the gorge of Zephyrin, the banks of the Ucayali, suddenly sinking, form only a yellow line barely visible above the surface of the water. The vegetation, represented by chilcas, dwarf willows, cecropias and rushes, becomes thin and scanty. A few dead old cecropias barely raised their withered branches towards heaven, and seemed to protest against their having been thrust into such a marshy place. Side by side with the defunct trees, suckers of various degrees of development continued to struggle for existence with the thoughtlessness peculiar to youth. While I quietly reflected on their destiny, we were closely hugging the left bank in order to avoid the current, which had become very rapid, when suddenly the left bank came to an end, and two seas, two abysses, which seemed to lose themselves each in the other, opened out before us: we had reached the confluence of the Ucayali and the Marañon."

In descending the Amazon, our author frequently speaks of the *Black* water of certain of its tributaries. Many theories have been advanced to account for this color, the most plausible perhaps of which is that which attributes it to the vegetable matter given off by the luxuriant vegetation. When viewed *en masse* the tint is like that of black coffee in the light, and ink in the shade. When taken up in a transparent vessel it is clear and sparkling. One peculiarity of it is, that no mosquitoes are found on its streams; but Lamantines, dolphins, fishes of the scaly species, and caymans abound in it, while the turtle altogether avoids it.

While visiting among the Yahua Indians,

he succeeded after some unavailing attempts, in inducing two of them, by means of presents valuable in their eyes, to break through their usual jealous secrecy in the matter, and manufacture in his presence some of the poison used on their arrows and lances. The materials were a shrub having opposite, elongated leaves, and a hard-shelled fruit of the size of a small grape, growing in clusters; and a flat stemmed vine bearing flowers of the pea-kind. Our author thus describes the process:

"One of them fetched an earthen pot of a middle size, which to all appearance had never before been used, and filled it with water; the other heaped up round it a quantity of little branches, which he kindled with a handful of a peculiar tinder.* This done, the first, who was the father-in-law, and who alone meddled with the preparation of the poison, leaving his son-in-law to attend to the fire, threw into the water the leaves and the stem, cut into small bits, of a branch of the shrub, the fruit being useless. When the water commenced boiling it first turned yellow, and soon afterwards the color of rust. When the boiling had been continued for two hours, the Yahua took the sediment of the leaves and the wood out of the pot, threw it aside, and scraped into the mixture the bark of the vine, including the inner membrane or liber. A brisk fire was kept up; and a thick skum formed again and again, as often as it was removed by the operator with a wooden spatula with which he stirred the mixture."

When this part of the process was accomplished to his satisfaction, he took from a calabash three little packets made of the leaf of the American cane and tied with a thread of bark, undoing which he emptied the contents of each into the pot. One of these packets, he told us, contained the bruised and pulverized stings of a certain species of ray, the *dari-dari*; the second held an assortment of the glands and fangs of venomous serpents, dried and reduced to powder; the third, bodies of the fire-ant. On hearing this, I did not feel the surprise that might have been expected. During my residence at Nanta, I had made its acquaintance, and the cramps and pains that had resulted were fresh in my memory. It sufficed for that, to have walked barefoot over the trunks of fallen trees at a place where the fire-ant had passed, leaving behind it a caustic slime, the action of which on the skin may be compared to that of cantharides pickled in sulphuric acid.

The poison seasoned with these various ingredients, was cooked for at least two hours longer, having previously been three hours over the fire. It now assumed the consistency and color of molasses, on perceiving which the Yahua lifted it quickly from the fire, and without giving it time to cool, put over the mouth of the pot two sticks crosswise, on which he placed a leaf of heliconia, and then covered it with earth.

The next day the pot was broken, and the poison, which had become hard, was turned out like a lump of black wax weighing about four pounds.

* Called in the country Anti-tinder. It is a viscous substance of a pale reddish color, secreted by a variety of these hymenoptera. They stick the branches of a tree together with it at some yards above the ground, filling up the spaces, and forming the enormous pellet which constitutes their nest. This matter becomes dry, soft, and spongy, and holds fire like true tinder.

The active qualities of this poison are of short duration. After a year or eighteen months, instead of remaining black and unctuous, it becomes grayish and brittle, and is covered with a kind of mould, when it is only fit to be thrown away."

P. Marcey makes frequent mention of the jaguar, which sometimes attacks man as well as other animals. A Ticuna Indian and his wife had gone in a canoe to visit a plantation on the left bank of the Atacoari, for the purpose of procuring a supply of roots. Just as they reached the bank a jaguar, hidden among the vegetation, suddenly, and at a single bound, seized the man, who was in the fore-part of the canoe. Whether the brute had made an inaccurate aim, or the mud interfered with her leap, it happened, that instead of gripping the shoulders of the savage, as her intention undoubtedly was, she simply struck him on the head with her right paw, and with her claws literally scalped the poor fellow, who rolled over, an insensible bleeding mass, to the bottom of the canoe, whilst the jaguar, with her head above water, and with open mouth and blood-shot eyes, endeavored to board the canoe. She might have effected her purpose, had not the woman seized her husband's lance, and plunged it with all her force into the brute's throat, and thus spitted her like a chicken; the animal fell back into the water, struggled a little, and ultimately succumbed.

Having rid herself of her enemy, the woman re-seated herself in the hind part of the canoe and rowed vigorously home, and soon laid her insensible husband in a hammock.

This heroic act had occurred some two hours only before P. Marcey and his companions arrived at the Ticuna's dwelling, where they had gone impelled by hunger. The woman, while providing them with bananas and other food, described the affair without gesture or emotion, just as if it had been an ordinary occurrence. The head of the Indian, who was lying in his hammock, burning with fever, was wrapped in a cotton handkerchief that had been soaked in rum and sprinkled with salt. What success attended this surgical treatment, our author did not learn.

At Bana, he exchanged the small vessel in which he had thus far descended the Amazon, for a sloop which was to convey him to the termination of his journey at Para. The remainder of his voyage was successfully accomplished, with but few incidents of an unusual character.

"You do not look as if you had prospered by your wickedness," said a gentleman to a vagabond, one day.

"I haven't prospered by it!" cried the man. "It's a business that doesn't pay. If I had given half the time to some honest calling which I have spent in trying to get a living without work, I might be a man of property and character, instead of the homeless wretch I am."

He then told his history, and ended by saying:

"I have been twice in prison, and I have made acquaintance with all sorts of miseries in my life; but I tell you, my worst punishment is in being what I am."

Men can steal our money, and rob us of our reputation, but no man can defraud us of what we are.

THE PRIMITIVE FRIEND.

The "Quaker" of a former day
Was simple, plain, and true;
As faith prepared for him the way,
In grace, and strength he grew.

His heart was not in barren creeds,
He spoke the truth to all,
And plainly wrote his life, in deeds;
As duty did him call.

His hand did not partake of bribes;
His love earth could not buy;
Unlike the cold and formal scribes,
His heart to God was nigh.

His words were few, but strong and clear,
His garb as plain and pure;
His walk bespoke a godly fear,
A hope that could endure.

The cross of Christ was dear to him;
He bore it on his way
In faith, that he the crown would win
In everlasting day.

His christian mien, and earnest tone,
Drew many to his side
From worldly hopes, to seek alone,
Those joys that do abide.

The world to him was not a place
Of resting without strife;
His was a struggle in the race,
A battle throughout life.

But thanks to Him who ever hears
The feeble humble cry;
Who sees and dries our loving tears,
And guards us from on high.

The God who now beholds us all,
Was in that early day,
A saving power as now, to all
Who come to Christ, the way.

Philada. 4th mo. 14th, 1875.

UNDER THE LEAVES.

Of have I walked these woodland paths
In sadness, not foreknowing,
That underneath the withered leaves
The flowers of Spring were growing.

To-day the winds have swept away
These wrecks of Autumn's splendor,
And here the fair Arbutus flowers
Are springing fresh and tender.

O! perfect flowers, with lips of bloom,
Surpassing in their beauty
The pearly tints of ocean shells,
To teach me Faith and Duty.

Walk life's dark way, ye seem to say,
In faith and hope, foreknowing
That when man sees but withered leaves,
God sees the fair flowers growing.

From "The British Friend."

"Keep all your meetings, as well those for good order, charity, and Christian discipline, as those set apart entirely for the worship of God, in His love, and in the name, power, and peaceable spirit of His dear Son Jesus Christ, which is the alone true authority of all our meetings, for without Him we can do nothing."—*Yearly Meeting's Epistle*, 1700.

In view of the many changes in doctrine, practice, and discipline which have been made evident in our religious Society during the last 30 years, it behooves all who are interested in its true welfare to consider and reflect upon our position and its results.

When about two centuries ago it pleased the great Head of His Church to call and qualify His servants, the early Friends, to revive and propagate the doctrines of primitive Christianity, it is evident that, foreseeing in

Original.

the natural course of things these exposures of their divine Master's will would be gathered to their rest, He still continued to call and to practise the like precious faith forth from the beginning. And thus, from age to age, a line of standard-bearers and representatives of true Quakerism would be forth to carry on and continue the work their forefathers in religious profession "calling men from darkness unto light from the power of Satan unto God."

Those faithful to their high calling in Christ Jesus would be given to see with indubitable clearness in every emergency what to do, what to leave undone. In every proposition submitted to their judgment, in every suggested innovation upon established usage or practice, the faithful few would discover the light that makes manifest their true bearings and character whether they be of old or whether they be the offspring of modern wisdom and contrivance.

If we look at the case of the *Queries* in their modern history, these important agencies in support of our discipline have existed with little alteration for about eighty years as shown in the publication of the first, second, and third editions of our *Rules of Discipline and Advices*. But in the year 1860 some radical alterations were introduced and decided upon, to be supplemented, it would appear, still greater changes in this the year 1875. Now the question arises in my mind, "Wherefore all this change, and where will it stop?"

I suppose it will be conceded that Friends of the 17th and 18th centuries understood principles, and carried them out with exemplary fidelity; that in administrative executive ability, as well as in solidity of judgment and spiritual discernment, they were quite equal to Friends of the present day; they saw no reason for doubting the necessity or expediency of retaining these *Queries* as essential elements in our system of church government. There ought to be some strong reason to justify such a departure from ancient usage, in thus undoing, as it were, work which cost our forefathers so much labor and suffering to build up and establish. Were Friends of the 17th century less qualified than we of the 19th to administer government of the Church? Have we of the present day been favored with some special light on these subjects which they had access to, or are there some peculiar features in the character of the present age that for some adaptation of our principles to mode of operation to meet these requirements so that a religious system and form of church government, which our ancestors lived under and found needful for the edification of the body, we discover has failed to accomplish purpose, and needs a revision and radical formation? As none of these suppositions are tenable, we must look for a solution of the problem in some other direction. Indications of the state of the Society at that period is following quotation from the preface to the first edition of *Minutes and Advices* of the Yearly Meeting, published by the Meeting for Sufferings in 1783:—

"And notwithstanding it be too obvious to be denied, that there are amongst us many sorrowful instances of a grievous departure from the godly zeal, purity, probity, simplicity, and self-denial, so conspicuous in our worthy predecessors; yet by comparing

er Advices with those of a more ancient date, and observing the continued care and concern of the Yearly Meeting to guard and testify against every appearance of evil, and every mark of declension, it must be allowed that, as a religious body, we are the same people our forefathers were, in faith, in doctrine, in worship, in ministry, and in discipline."

This is a candid and truthful avowal of the condition of the Society at that period. While weakness and shortcomings are acknowledged, there is yet an expression of hope and confidence that the Yearly Meeting would still continue as the pure and watchful guardian of the true interests of the body, by testifying against every appearance of evil and every mark of declension," and that the Society, as a whole, was still sound at the core. About fifty years later we find these marks of A. R. Barclay, as editor of some publications of the early Friends and referring to the councils and rules of that early day:—"The principles and objects of which," he says, "continue to a great degree remarkably reserved to this day for our edification and the Christian welfare of the body." As an army cannot exist in efficiency and strength without discipline, so neither can a church, which, under right discipline and the leadership of Christ, is compact, united, and irresistible, but, without this essential to its efficiency, divided and scattered; and how the actual state of the Society can be known without the aid of periodical Queries and Answers cannot see. That the Queries are not testimonies is not so clear to my mind. I consider them as testimonies to the authority of Christ in His Church, and of the care exercised by our forefathers in religious profession to maintain the body in purity and strength. Besides, in the details of our church organization, one thing is so interwoven and connected with the other, that the removal of one part weakens the whole structure; "For the eye cannot say to the hand I have no need of thee, nor the head to the feet I have no need of you." But not to exalt rules and regulations above their due place in the system—the letter above the spirit; for they are but dead forms, unless animated with Christian life and administered in a spirit of restoring love—I quote the following passages from the Advices of 1783 before referred to:—"We are not, however, without a clear sense that this publication will prove insufficient to produce the desired effect, unless we are very careful to move and act under the immediate influence of the Spirit of Christ in the pure love of the gospel, a close adherence to which could render a multiplicity of rules unnecessary." There are also some weighty remarks in the Introduction to the third edition of the Rules of Discipline, published in 1834, which are peculiarly applicable to our present condition as a Church. We read, "It is very observable in the history of our Society that the declension or revival of religious zeal has never been accompanied by a corresponding relaxation or increase of care in the exercise of the discipline." And yet there is a considerable expenditure of zeal and earnestness among some of our young people, but not at all according to a knowledge of our principles, but devoted to pursuits and objects which can hardly be said to promote the interests of the Society at all. I recently attended two London Meetings. The first was an adjourn-

ment of Devonshire House Monthly Meeting to consider and report upon the subject of "Christian Work." It was rather a numerous gathering, but there seemed no very clear idea of what was to be done, and how to do it. One young man, with much fervor, spoke as if the very existence of our religious Society depended upon carrying out vigorously this so-called Christian work. I thought that had this impassioned zeal been exhibited in favor of the much greater Christian work to which we as a religious body are especially called, it would have been a hopeful and encouraging sign that a revival of our ancient zeal and energy was beginning to manifest itself, where it was much needed, among the young and rising generation of our Society. I found no inducement to remain in this meeting, the whole atmosphere of the place was so uncongenial to my feelings and spiritual constitution that I shortly after took my departure. The second meeting was an adjournment of London and Middlesex Quarterly Meeting to meet the Yearly Meeting's Committee, and confer with them on the subject of the religious care of our young people. There was little unanimity or progress in this assembly, though of a different character to the one just described, and although some wise counsel was imparted by a few, there was not strength in the meeting to give practical effect to it, and no definite result appears to have been arrived at. The uniting, tranquillizing, overruling, influence and Spirit of the heavenly President—the acknowledged Head of the Church—was not felt. A writer in one of our own periodicals, whose sympathies were more in unison with what for the sake of a clearer definition I shall call the majority, as distinguished from the smaller number—the minority—observes, "That if we turn to the epistles and other documents issued by our own Yearly Meeting during the last thirty years, it is clear, that the Society of Friends, as a body in England, has ceased to hold the views of the early Friends." This is admitted, though with regret and expostulation by the few "Friends who still continue to maintain them." The fact of our declension, as a religious society, from first principles being admitted, it only remains to consider the cause and the remedy. This need not occupy much space, and requires no assistance from committees or conferences to define it—"a wayfaring man, though a fool, cannot err therein." But the very simplicity of the means causes it to be overlooked or disregarded. As indicated in the introduction to the Queries, "It is not to arrangements however perfect, but to individual faithfulness to Christ, in daily dependence upon the help of the Holy Spirit, that we must look for growth in the truth and vitality in the Church."

A lengthened period of ease and commercial prosperity has had its enervating effect upon us. The spirit of the world, its allurements, pleasures, and honors, have attracted some of our members to a faith that is overcome by the world rather than our allegiance to the faith that overcomes the world. And then some amongst us are not altogether strangers to the feeling which would make the best of both worlds, ever seeking to discover among the "Lo! heres, and lo! theres," some royal road to the kingdom—to gather the fruit without ploughing and sowing, to enact the Christian discipline with the part of self-denial

left out, and settle down into a state of ease and carnal security.

"To reconcile things in their nature discordant

Inclination and duty no longer at strife,

Religion with luxury kindly accordant,

The peace of the soul with the pride of this life.

Vain hope of blind man! in his fond self-deceiving,

While immutably true stands the Saviour's own word,*

Happy they, who its sacred assurance receiving,

In lowliness follow their crucified Lord."

The outside world, looking at our reduced numbers, predicts our extinction as a distinct religious body, and one of these writers says—"Slowly, but inevitably, the Society of Friends will be washed into and lost in the sea of Evangelicism." There is an aspect of truth in this assertion, but not as regards the whole Society; and I have little doubt that many in our body will be drawn within the vortex of this popular but superficial form of religious profession. There are indications of it now within the pale of the Society, as evidenced in the repudiation of Barclay's Apology, the religious phraseology current amongst us, and other tokens of sympathy with that type of religious faith which has ever been antagonistic to genuine Quakerism. I do not believe in the extinction of our religious Society while yet a remnant remains, however small in numbers, faithful and firm to our original doctrines and testimonies, for they will form a nucleus around which the real converts to our principles will be sure to rally; for these will not rest satisfied with anything short of the truth, the whole truth, and nothing but the truth. But the promoters of other views and practices which have no legitimate dwelling place within our borders, having no root in themselves, will wither away. While the present condition of things amongst us affords little ground for hope, there is still less room for despair. We know not what, in the councils of the Most High, a day may bring forth to the patient, waiting, trusting soul. The promise of old may yet be realized in the experience of this people—"A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time." But without indulging in too lofty speculations as to the future, to the neglect of our present and every day duties, may we, each one for himself, seek to know our place in the body, and keep it with all diligence, we shall then be given to see more clearly our only remedy, our only hope, our refuge and strength, and sure pathway to restoration. And this is pointed out to us by a true Friend—a man of deep thought and large experience in spiritual things. Isaac Penington in reply to the Query—How may unity be recovered, if at any time decaying?—answers, "In the Lord alone is the recovery of Israel, from any degree of loss in any kind, at any time; who alone can teach to retire into, and to be found in that wherein the unity is and stands, and into which division cannot enter. This is the way of restoring unity to Israel, upon the sense of any want thereof; even every one, through the Lord's help, retiring in his own particular, and furthering the retiring of others to the principle of life, that every one may there feel the washing from what hath in any measure corrupted and the new begetting into power of life. From this the true and abiding unity will spring again, to the gladdening of all hearts that know the sweetness of it, and

* Matt. vi. 24.

who cannot but naturally and most earnestly desire it. X.

Fifth month, 1875.

The Old Paths!

For "The Friend."

"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, *and walk therein*, and ye shall find rest to your souls. But they said, we will not walk therein."—Jeremiah vi. 16.

How full of richness is the promise, that if ye stand in the ways and ask for the *old paths*, which is the *good way* and *walk therein*, ye shall find rest for your souls. What more can we ask or desire, in this tribulated scene, than to find "*rest for our souls*." Very earnest have been the desires of the writer that those under our name who are setting a light value upon some of the ancient principles and testimonies that distinguish the Society of Friends from all other religious denominations, and who think they have found an easier path than was trodden by our worthy forefathers in the Truth, should seriously ponder these things; feeling well persuaded from a degree of living experience, that there is great danger in departing from the ancient and well established views and practices that have been promulgated and upheld by the Society of Friends from its first rise down to the present day.

"Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken."

Our late beloved friend James Emlen, thus expressed the desire of his heart: "Oh! for a succession of such as love the Truth, and who desire none of the novelties of the present day; very thankful indeed to be permitted to share in the inheritance left by our forefathers, to drink of the *old wine*."

The following, extracted from a Poem by H. Bonar, entitled, "Old Words," is thought pertinent to the present times.

"No age

Can outgrow truth, or can afford to part
With the tried wisdom of the past, with words
That centuries have sifted, and on which
Ages have set their seal, and handed down
From venerable lips of solemn men,
Who learned their wisdom in a graver school,
And in an age of keener, sorer conflict,
Than we have known in this gay holiday,
When truth and error are but things of taste,
Changelings of fashion, altering year by year.
Guard then those ancient wells, those living springs,
Of which our fathers drank and were refreshed,
Guard then those ancient palms beneath whose shade
Our fathers have sat down, and of whose fruit
They ate and went upon their way in peace.
Part not with those old names, each one of which
Bears in its bosom precious histories,
The life-deeds and death-conflicts of the men
From out whose loins we spring, the men of might
And wisdom, who have won such victories
Of truth for us. These venerable names
And words preserve, as an inheritance
For children's children to the latest age.
Part not with these old names and words, each one
Contains an everlasting history,—
A great soul's history, which like a pearl
Within its shell lies hid. Fling not away
The shell because unpolished and uncouth,
Lest in so doing thou shouldst fling away
The gem whose lustre lies unseen within.
It is not beauty, it is truth we seek,
And it is truth that men would fling away,
Because its outward garb is rude and homely!
Yet truth is beauty, best of beauty here;
And beauty is but hidden truth unfolded,
Like blossoms from the rough brown buds of spring.

Part not with these old names. See how they shine
In these old heavens, like stars, whose rays no age
Can dim, nor boastful art of man supplant,
By lights, the invention of his fruitful skill.
They lighted up the darkness of the ways,
By which our fathers walked to heaven;
Not now less needful, nor less glad their beams.
Part not with these old names and words, each one
Is a seed, the womb of hidden life;
And he that flings away a seed destroys
The future harvest of a hundred fields.
Part not with these old names, in each of them
Our fathers wrapt up wisdom for their sons;
And their sons' sons, down to earth's latest day.
What thoughts are clinging round them thick as dew
Upon the fields of the fresh summer's grass,
Mellow as fruit upon the autumn-trees.

Say not, our age is wiser; if it be,
It is the wisdom which the past has given
That makes it so; for in these names is written
That wondrous wisdom that has made us wise."

For "The Friend."

Uncertainty.

The element of uncertainty, as a part of our spiritual discipline, is very clearly set forth by the author of the following remarks:

Men are sometimes tried, as it were to an hair's breadth, to teach them their dependance, and on what it is: whether on the Divine wisdom and goodness; or on themselves and their own crooked wisdom and strength. These are times of trial that many have to pass through; and it is well clearly to understand what it is they are intended to teach—Have faith in God. Also that we may frustrate or balk the purposes of Divine goodness towards us (without consciously intending to do so)—by impatiently acting in our own will and wisdom. C.

Another question which might be profitably put is this, "Am I willing to remain in a state of protracted uncertainty, if such appears to be the Lord's will;" to say of such a state, when it is manifestly God's will that I should be found in it, "Here am I?" His people have often been brought into this condition.

Perhaps there are some who think it strange that his people should ever be called upon to go into a position of uncertainty. He is all-wise, why does he not make their way clear before them? as He is all-powerful, why does he not remove their obstacles? as He is all-good, why does He leave them in a state which must naturally be one of more or less discomfort if not distress? The answer to all this is, God will have his people live on him and in Him; and, for his own glory and their instruction, he puts them into such positions as are most suitable for their learning so to do.

They must be prepared to say in every position, "Here am I." Alas! when we look back upon our past life, how very much have we in this particular come short of the glory of God. We have often cut the Gordian knot; we have burst through the labyrinth, when He would have had us thread its mazes with a clew of his providing. And, now, when we review this past; and perhaps in the quiet of calm reflective retirement, go through all the circumstances over again; and judge our own conduct, and contemplate things with a larger knowledge of their varied bearings,—how short do we see ourselves to have come in faith; how excited and unsteady were we; how, when He called us, did He not find us where He would have us be; and moreover, how did He find us where He would not have us to be.

May we henceforth be willing to say concerning the condition of *uncertainty*, if God manifestly put us into it, "Here am I." He say, "It is my will that thou should be uncertain about thy abode;" then, like the apostle who had no certain dwelling place, may we be able to erect our altar in our lodging; and may we take up there the position of a wayfaring man, and say, "*Here am I*." "Where is my home to be?" is perhaps the question of some one longing for rest, longing to surround himself with the various little comforts and charms of home. No yet does God show where; then must I wait in peace. And so with regard to how certain things will turn out. The uncertainty attending them gnaws into our hearts: we would almost feel a relief in hearing that they were likely to turn out badly; "anything" we say, "in preference to this uncertainty." Ah! let us beware lest we hasten on the worst; lest we cause the elements of trouble which He in mercy keeps in solution, to precipitate and form a bitter sediment—dregs which the Lord will make us drink up. Be our haste, or our obstinacy, or our unbelief, we may, so to speak, spoil His arrangement for us, and so come to bitter grief. Is it manifest that the Lord will have us to stand on ground where thick mists surround us, mists, in which, perhaps, we hear all sorts of sounds, some perplexing and some terrifying, or mists in which we hear no sound of life and motion, but all is ominously calm? Then, dear reader, there must we stand beside the altar on which we willingly offer up our own will; and say, Work it out as thou wilt, my God, "Here am I."

What solace and what strength would thus be provided, &c.—P. B. Power.

Extract from a Memorial of Elizabeth Bonar who died 1848, aged nearly 93 years.

She was a diligent attender of meetings frequently walking three miles, and sometimes four, to attend them, being disabled from riding on horseback; and she continued faithful in the performance of this religious duty as long as her bodily strength would admit. On one occasion, which she afterwards several times spoke of, as an encouragement to others, she said, that when about starting to meeting great difficulties were called up before her—her lameness and the badness of the roads were such that she would not have been able to get there—and making a little halt with her mind turned inward, a language appeared to be uttered, Go, and I will go with thee. David would not offer that unto the Lord that cost him nothing; a light seemed to shine round about her and she went on. It was a highly favored meeting, and, she said, she "I returned home much better and with a thankful heart."

Selected

Some lines of John Burnyeat, one of our Friends, in the morning of the day in which the Society, have met my feelings particularly: I have been reading his epistles, as follows: "Though the world be full of tumults, darkness, quietness, and amazement, yet blessed be the God of our salvation, who hath brought us into a degree of that rest which the distresses that are from below cannot reach, so that there is something known to retire unto for a sanctuary, that the world knows not, neither can the destroyer come into it, there

our safety is always to keep our interest therein, that we may have our privilege unto our mansion there, and so rest in the time of trouble, where no destroyer can come. The Lord's power is to be admired, loved, and believed in, it is true forever. The winds and as must obey Him."—*Sarah Cresson, 1822.*

THE FRIEND.

FIFTH MONTH 29, 1875.

There is so much open wickedness and unwholesome iniquity in the world, that the truest of man, and of his almighty Creator, if he allows his thoughts to dwell upon them and a successful resistance they present to the progress of the militant church, may well find need for a daily increase of that faith, which can pluck up the Sycamore tree and plant it in the midst of the sea. For when looking at the affairs of men, even when human effort appears to have been crowned with comparative success, we can hardly fail to discover a sad and losing, or unfinished side to their most boasted achievements, and discern some cause for regret, if not of complaint, amid the deeds boasted of as meritorious. Rarely indeed do we attain the full fruition of our plans, or hopes; and were it not for the eye of faith, whereby we can see that which is invisible, and thus connect the things that are seen with the omniscient, omnipotent power, withdrawn from outward sight, the Christian could hardly resist sinking into despondency, and conclude at human life, with its lapsed proclivities and perverted energies, is little better than a scene of misguided conflict and unhappy results; where the absence of virtue and equity precludes the reign of truth and harmony, and disappointment or death, strikes down the most skilful and trusted instruments of moral and religious reform, before they have had time to complete their arduous work, or crown it with success.

But we have the assurance of holy writ, that, "Where sin abounds, grace doth much more abound;" and in the ordering of Infinite Wisdom, it is by this Divine gift that the transcendent problem of the regeneration of this fallen world is to be worked out. By the hidden operation of this heavenly leaven upon the individual hearts, the whole mass of those who submit to its power, is to be transformed, and the new Jerusalem, the quiet habitation, to go on extending its cords and fastening its stakes, until it is perfected, and becomes the joy of the whole earth.

This, by no means, precludes the employment of instrumental means, in the Divine and, to smite or rebuke the man of sin, to carry conviction to the hardened sinner, to invite the famishing prodigal to return to the Father's house and partake of heavenly bread, to encourage the sin-sick soul to press through the crowd of difficulties and fears, and touch the hem of the Redeemer's garment, that it may be healed of its plague. At this instrumentality must be under the attesting forth, and in the ability vouchsafed through the same Divine Grace.

Man's apostacy from the revealed will of his Creator is so complete, and it interposes a dark cloud between his natural understanding, and the things that belong to his everlasting peace, that human reason, however cultivated and trained, or any other

merely human means, is inadequate to raise the soul out of the grave of sin, or give availing belief in Him who is the resurrection and the life. Without holy help, man's appeals, however fervent, his reasoning, however logical, or his exegesis of Scripture, however eloquent, are as sounding brass or a tinkling cymbal; for "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." To be effectual in leading to true conversion, the truths of the new covenant must be preached with a measure of the Holy Ghost sent down from heaven; and the light of the glorious gospel of Christ must shine in the soul, if ever it is known to be "the power of God unto salvation."

The present seems to be a day of so-called "revivals." We hear the fame thereof, not only within our own religious Society, but among other professors, including Unitarians and Universalists. In Great Britain they are represented as affecting the public mind extraordinarily; especially under the ministrations of two Americans; the one a preacher, the other a singer of "sacred songs," who have called forth great and general excitement among all classes, where they have labored. We can always rejoice where, by any means, the cause of true religion is promoted, and we are hopeful of good results when the truths of the gospel are presented to the multitude in their intrinsic purity and spirit. But while cherishing such hopes, and earnestly desiring, that He who at times hath chosen things that are not to bring to naught things that are, may be pleased to educe good out of these movements, touching the lips of some of the converts as with a live coal, from off his holy altar, that their iniquity may be taken away and their sins purged, we confess that we cannot find in them reason to anticipate much lasting and healthful change for the better.

The experience of the past, we think, teaches there have been exhibited repeatedly, within the professedly religious world, similar phenomena; as widely comprehensive in their emotional embraces, and as highly lauded for their extraordinary accompaniments and supposed transmuting efficacy; but which, notwithstanding the enthusiasm awakened, and the marked changes said to have been witnessed, faded away; generally, almost as suddenly as they were called forth; and were succeeded by cold indifference, or by a reaction that gave reason to believe, that the house supposed to be swept and garnished, was again taken possession of by guests which made the last condition worse than the first.

It is an incontrovertible truth, which should never be lost sight of, that nothing can bring the soul to God, but that which comes from him, and that they who run without being sent by the Head of the Church cannot profit the people. However the senses may be played upon, the attention captivated, the mind excited with thoughts of the doctrines inculcated, and the imagination inflamed with the glowing pictures presented, to draw or frighten men into the strait and narrow way, one and all are powerless for effecting regeneration, or to bring under the restraining and constraining law of the Spirit of Life in Christ Jesus; by which alone the soul can be set free from the law of sin and death.

We fully believe, that Christ's religion is

ever making itself felt in some new province of human nature, and its truths and spirit increasingly influencing wider regions of thought and feeling; but the elements of its power, and the application of its renovating grace are essentially unchangeable; and all its triumphs must be carried on and secured in the secret of the heart. Unwavering faith in this gospel truth, while it furnishes a criterion to judge of what is demanding attention in "religious movements," supplies, when joined with the assurance that the grace of God has appeared unto all men, teaching them, solid ground for believing in the progressive improvement of mankind, and prevents the Christian from fainting or flagging in his efforts for removing the evils weighing upon them. It also reanimates with hope, when much of the good of former time seems swept away, and fresh inroads of evil appear to have overwhelmed it.

Looking back at the past, or considering the characteristic events of the present, it may be seen that this "gospel of the grace of God," which the early Friends revived and we are still required to promulgate and uphold, presents the only effectual barrier to the delusion, that science will lead men to perfect knowledge of the truth, or avail to correct the notion, so congenial to the mental constitution of fallen man, that a self-wrought faith in the cardinal truths recorded in the New Testament will effect salvation.

The natural course of events in this fallen moral world of ours, without the interference of this supernatural agent, is towards deterioration; and all who aim at attaining the right and the true, must struggle against the stream. In spiritual as in intellectual improvement, nothing is to be gained but by labor, often by painful effort; and if we relax in this effort, the prevailing current will soon begin to carry us on to that which is ill. We are sensibly, or insensibly, influenced by the domestic, the social, or the religious atmosphere around us. If this is affected by evil in any form, unless the antidote is constantly applied by Divine Grace, its insidious working will affect the spiritual constitution, sapping its strength, and finally undermining correct principles. But obedience to this "unspeakable gift," ensures living soberly, righteously and godly, and gives a sure and blessed hope in Him who gave himself for us, that He might redeem us from all iniquity.

Every generation has its peculiar work assigned it, and well is it when that work is faithfully performed. Where this work appears not to be producing the good results we are desiring, there is need for resignation; not contentment with the presence and encroachment of evil, but willingness to acquiesce in the ways of Providence, avoiding all disposition to complain, because He does not work according to the dictates of our finite judgment. In our engagements in the Church militant, there is no Christian grace more requisite than humility. Without it we may put an overweening estimate on the value of our labors, and becoming disheartened when they appear to avail nothing, grow impatient, and then be tempted to conclude, that the cause of Truth must ultimately succumb to the triumphant assaults of error. But as we have no right to anticipate any great results from our labor, so we should guard against allowing anxiety and discouragement to sit too heavily on the heart, lest they indispose

to make necessary and proper exertion. We have prophetic assurance of the coming of the day when the Lord "will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from all the earth."

SUMMARY OF EVENTS.

FOREIGN.—The question of the validity of the election of the late John Mitchell, in Tipperary, has been brought before the courts on the petition of the rival candidate, who claims that he was legally elected, and is entitled to the seat in Parliament because Mitchell was ineligible from the first, and had transferred his allegiance from the Queen of England to the United States. The judge before whom the election petition was tried decided that John Mitchell was disqualified because he was a felon and an alien. The case was appealed to the Court of Common Pleas.

The sides of the wrecked steamer Schiller have fallen in, covering the specie, the best part of the cargo, and probably a number of bodies. Blasting operations will be employed on the wreck.

Great crowds of people continue to attend the revival meetings of Moody and Sankey, in London. Those held on the 23d inst. were attended by over 50,000 persons. The Archbishop of Canterbury, in a letter respecting the revival meetings, does not absolutely condemn them, but expresses the fear that the counsels given after the meetings are often crude errors of doctrine, and that the revivalists do not hold forth full scriptural teachings with regard to repentance.

The Madrid government has issued a decree giving a hopeful review of the military situation. The intention of doing justice to the church is also announced. The Electoral period has been declared opened, and during the time prescribed the press will be free to discuss all constitutional questions, except that of monarchy, and public meetings of a political character may be held.

A Madrid dispatch of the 23d inst. says: An important political meeting has been held here. It was attended by nearly 600 persons who have held seats in the Cortes, either as Senators or Deputies. A resolution was adopted, that on the opening of the next Cortes a Constitution shall be submitted framed on a basis of compromise of all the monarchical and liberal parties.

The struggle in the north continues without decisive results. The government forces are reported to have gained an important victory at Mont Serrat, but in a severe conflict, near Valmaseda, they were defeated by the Carlists.

At the meeting of the French Assembly the 19th inst., the resignation of twenty-one members of the Committee of Thirty was announced. The President of the Assembly stated that elections would be held to fill the vacancies thus created in the committee. The remaining members of the Committee of Thirty subsequently resigned, so that an entirely new committee will have to be chosen.

A Paris dispatch of the 18th says: In the Assembly to-day Minister Dufaure submitted a bill regulating relations between the public powers. It provides that the Senate and Chamber of Deputies shall meet annually in January and sit at least five months in the year. The President of the Republic may communicate with the Chambers by message. The Chambers are obliged to reconsider any decision if the President makes a request to that effect. The President and Ministers can be impeached only by the Chamber of Deputies, and must be tried by the Senate.

M. Dufaure also introduced a bill relative to the organization of the Senate. It provides that elections for Senators shall be ordered by a decree, which must be issued six months before the day appointed for the holding thereof.

A recent decision of the Left Centre to vote in favor of the retention of the present system by which Deputies to the Assembly are elected by a vote of whole departments, instead of separate elections by each arrondissement, as proposed by Minister Buffet, will, it is feared, cause difficulty, and perhaps oblige President MacMahon to form a ministry composed of Legitimists and Bonapartists.

The coal production of France is steadily increasing. In 1859 it amounted to no more than 38,133 tons. In 1869 it reached 66,000 tons, and in 1873, 87,429 tons. There are 71 coal mines in France.

France will be represented at the Philadelphia Centennial Exhibition by two commissioners, one of whom must reside in the United States, and the other in France. The Assembly will be asked for 600,000 francs to cover the expenses of the French representatives.

The Roman Catholic bishops of Prussia who addressed a petition to the Emperor, and received a reply last month from the Minister of State, have made a rejoinder that to reject a decision of the Vatican Council would be equivalent to an abandonment of Catholicism, and that they are convinced that the Holy See would never be unwilling to act in conformity with all proper decisions of the State government.

A special correspondent of the Daily Telegraph reports that the German Ambassador at Brussels has been instructed to request the Belgian government to prohibit religious processions, and that the object of this manoeuvre is the overthrow of the Belgian Cabinet. The correspondent guarantees the accuracy of the report. A Brussels dispatch of the 23d says: As a religious procession was passing through the streets to-day, it was assailed by the populace and its ranks were broken up. The police arrested ten of the rioters. Some of those walking in the procession took refuge in the neighboring houses and subsequently dispersed.

A dispatch from Rome says the Italian government has ordered the removal of all bishops who have not received the royal exequator endorsing their appointments. The Archbishop of Palermo has already been notified to leave his see.

The number of persons banished from Russia to Siberia, between the Fifth and Tenth months 1874, was 16,889. The exiles were accompanied by 2349 women and children who went voluntarily into banishment with their friends and relatives.

The King of Burmah declares that he is most anxious to settle matters amicably with the British and Chinese governments. The report that foreigners are ill treated in Burmah is said to be quite unfounded.

A special dispatch to the Times from Vienna says a dreadful accident has occurred on the river Mur, at the town of Indenburg, province of Tyrol. A ferry-boat, having on board a number of Catholic pilgrims en route to visit the shrines on the other side of the Mur from Indenburg, sunk in the middle of the stream. Fifty-nine pilgrims are known to have been saved, but seventy-six are missing, all of whom are believed to be drowned.

UNITED STATES.—The interments in Philadelphia last week numbered 354. There were 47 deaths of consumption, 36 inflammation of the lungs, and 25 scarlet fever. There were 112 under two years of age.

The ravages of the grasshoppers in some parts of the west have been resumed. In Jackson and Clay counties, Kansas, the grass has been nearly destroyed, and the wheat and oats have suffered greatly. Elsewhere in the State no damage has been done. Large clouds of the insects have moved to the northward, and a heavy rain has destroyed great numbers. Advices from Winnipeg say that myriads of the insects are hatching out.

Forest fires, kindled by sparks from locomotives, have caused great destruction of property in Clearfield county, Penna. The town of Osceola, a chief centre of the lumber trade, has been burned down and several hundred families rendered homeless. The unusual dryness of the past two months has favored the spread of forest fires over extensive regions. The loss in Clearfield county alone is estimated at more than \$2,000,000.

A compact piece of native copper was received a few days since in St. Louis, from the Lake Superior copper region. The mass in question was heart-shaped, and weighed 6,000 pounds. It was nearly pure copper, containing 98 per cent. of the metal. The mass when found had evidently been detached from its bed by the ancient miners who worked with stone hammers weighing from ten to thirty pounds each. It is supposed these copper miners belonged to the extinct race of mound-builders who occupied the country long before they were supplanted by the more warlike and savage Indians. The remains of the mound-builders make it probable that they were much like the people found by the Spaniards in Mexico and Central America.

The Philadelphia Almshouse contained 3415 inmates on the 22d inst., and at the same date 5907 persons were receiving out-door relief. Of those receiving out-door relief 1038 were Americans, 1558 foreigners, and 3281 children.

The Markets, &c.—The following were the quotations on the 24th inst. *New York*.—American gold, 116½. U. S. sizes, 1881, registered, 122½; do. coupons, 124½; do. 1868, registered, 122½; coupons, 123½; U. S. five per cents, 116½. Superfine flour, \$4.75 a \$5.00; State extra, \$5.10 a \$5.25; finer brands, \$5.50 a \$5.80. Red western wheat, \$1.33 a \$1.35; No. 1 Milwaukee spring, \$1.25;

No. 2 Chicago spring, \$1.15. Oats, 74 a 78 cts. Western mixed corn, 75 a 78 cts.; western yellow, 80 a 83 cts. *Philadelphia*.—Middlings cotton, 16½ a 16¾ cts. for U. S. lands and New Orleans. Superfine flour, \$4.50 a \$4.75 extra, \$5.25 a \$5.50; finer brands, \$6 a \$8.00. Wheat, \$1.48 a \$1.50; amber, \$1.42 a \$1.47; red, \$1.40 a \$1.45. Rye, \$1.10. Mixed corn, 82 a 83 cts.; yellow, 84 cts. Oats, 74 a 75 cts. Lard, 15½ a 15¾ cts. About 2000 beef cattle sold at 7¼ a 8 cts. per lb. gross for extra, 6¼ a 7 cts. for fair to good, and 5 a 6 cts. per lb. gross for common. Sheep sold at 5 a 6 cts. per gross for clipped, and hogs at \$11.50 a \$12.25 per 100 lbs. net for corn fed. *Baltimore*.—No. 1 western amber wheat, \$1.38 a \$1.40; No. 2 do., \$1.36; red wheat, \$1.35 a \$1.37; white wheat, \$1.35 a \$1.45. Southern white corn, 85 cts.; yellow, 80 a 81 cts. Western oats, 74 cts. Rye, \$1.15 a \$1.18. *Chicago*.—Extras prime flour, \$4.75 a \$5. No. 1 spring wheat, \$1; No. 2 do., 95½ cts. No. 2 corn, 65 cts. No. 2 oats, 60 cts. No. 1 rye, \$1.06. Lard, 14½ cts. *St. Louis*.—No. 2 winter red wheat, \$1.35; No. 2 spring, \$1.03. No. 2 corn, 60 cts. Oats, 65 cts.

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DIED, at her residence in Somerset, Niagara Co. N. Y., on the 3d of Fourth month, 1875, DORCAS, wife of Joshua Haight, in the 74th year of her age, a beloved member of Hartland Monthly Meeting.

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